THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—ACTS i. 11.

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GENERAL CONFERENCE.

[CONTINUED FROM PAGE 421.]

We endeavored by our sacrifices to arrest the progress of this crusade against our religious liberty; we honestly believed that we had a right to act as we did. That we have failed, however, in persuading the nation, that we have failed in making apparent to the people and convincing them of this, is very clear at the present time. We have utterly failed. We have carried this to such an extent that the Lord Himself has signified His acceptance of the sacrifices and offerings of the Latter-day Saints. He has said to us, "It is enough now. You having done your duty, this matter must rest with me," and we have, in consequence, sustained the issuance of that manifesto, undertaking to comply with the law—that we will do our best to carry it out, having done all in our power up to the present to vindicate our rights. But the day will come—and I am not afraid to risk my reputation, if I have one, as a Prophet—when that which we have done will be recorded with admiration and praise. When a people can make a sacrifice such as we have, when by the mere expression of a few words we could have saved ourselves ignominy and pain of imprisonment, and the sad consequences involved to the wives and children of those called upon to suffer, it will be written in history that what was offered to us we declined, preferring to endure all these things to vindicate our rights.

Now the question arises, "What is going to be done?" It has seemed to me that a magnanimous government like ours might cease its operations against those who are involved conscientiously, who believed that they were acting according to the command of God. I have hoped for this. I hoped at one time that our persecutions, and the manner in

which the courts were proceeding against us, would have the effect of calling the attention of the nation to those wrongs under which we were suffering.

But it is a lesson of history, repeated in our case, that persecutions only increase by the addition of victims. Every victim adds more to the flame of persecution. This is the history of the past; it is illustrated and confirmed in our own history. Every fresh victim, instead of arresting or lightening the persecution, only serves to intensify the feeling of determination that this must be crushed out at all cost and hazard. Every man that went to prison only seemed to be an evidence of our obduracy and our determination to defy the law, and to strengthen the opinion that we must be subdued and broken down.

Well, now, a serious question presents itself before us respecting the present condition of things. Here are women—very many of them—and children placed in a sad position. These women are bound to their husbands by ties that have been considered the most sacred, and among us they have been honored quite as much as though they occupied the position of legal wives. What shall be done in reference to them? It is a serious question—one that comes to us constantly. It is one that I hope will be answered by the action of the government. When it becomes convinced of our sincerity in issuing this manifesto declaring that plural marriages should cease, let us hope that some favorable action will be taken in regard to existing relations.

I am not certain yet that we shall be disappointed in this. I believe we have already seen, in effect, a great softening of feeling upon these points, and the people must understand—they should understand—that what we do shall be done in good faith; that we do not deal in deception. Each one must seek to accommodate himself to affairs so that we shall not create a feeling that will be a continuation of the antipathy manifested through this doctrine.

So far as our sincerity is concerned, I think it is of the utmost importance that the world should know that when we make a promise of this kind we mean exactly what we say—that we are not dealing falsely, that we are treating this matter in good faith, leaving the result with God our Eternal Father; and that we will to the best of our ability accommodate ourselves to the changed condition of affairs. I have no doubt if we do this that, in the end, the result will be all we can desire.

None of us doubt that God is controlling this work to suit His own purposes and to fulfil His own designs. I have been compelled to acknowledge my own blindness; I never had such a feeling concerning my own ignorance and inability to comprehend the plans and purposes of God as I have had of late. But I bow to His Supreme wisdom; it is infinite. He understands the end from the beginning; He has laid the foundation of this work.

I have testified, I might say hundreds of times, before public men, that I believed if I had not done what I did in reference to plural marriage I would have been damned utterly. I have said this before leading men; I have said it before the President of the United States; I have said it

wherever I have talked about the subject. I can only speak for myself; but the command came to me in such a form from my God, that I believe I would have been damned if I had not obeyed it. Having this belief embedded in my very nature, what could I do but obey? It was either obedience on the right hand or damnation on the left. Yet, notwithstanding this, I obeyed the law; and hence it is, I say, we need the Spirit of God to be with us, because all these things come in conflict with all our pre-conceived ideas and that which we have framed in our own minds. We have to trust to our God for the results. He has laid the foundation of this work; He has carried it forward to the present time, and He will take care of it in the future.

I say now publicly that it is the intention of the Latter-day Saints to obey the law and leave the results with the God of heaven. But some of our brethren have asked this question: "How can you reconcile it with consistency that our brethren who go into court now and say, 'We will obey the law,' whereas before all felt this to be wrong?" The conditions are entirely different as you will see. It needs no deep penetration to perceive how differently we are situated now from what we were then. Our position is not at all what it was. We now say, "We bow in submission to the law." It would have been almost a betrayal for some of us to have done this before.

Suppose that a number of men were holding a citadel, and the enemy on the outside demanded a surrender, the great bulk of those within would perhaps say, "No, we shall not surrender; we will maintain this citadel," whereas the few would exclaim, "Yes, we will surrender it," and hoist the flag. Now the rest would feel that to be a betrayal on their part. But suppose, on the other hand, that the whole body inside had been besieged for some time, and finding it of no use to stand longer on the defensive, agreed to join in the surrender, then it would be no discredit to hoist the flag.

This example may not exactly illustrate our position, but to my mind it has some features bearing upon it. Everyone can now join in the surrender honorably. We have made covenants, it is true; but each man must arrange his affairs so that he will not violate those covenants, thereby bringing down the displeasure of God. But he must honor the law of the land. I do not know whether it is wise to talk too much upon this question, but I think we had better deal with it plainly and meet it squarely as it presents itself to us, rather than dodge it. That is my view.

I want to save this people, if possible, from distress, from sorrow—to save ourselves from the evils that the enemy would heap upon us if they could take the advantage. This they are trying to do by asserting that we are not honest, and so seeking to get us in continual trouble. This is not at all necessary. This people have suffered for several years now as no people ever have before within the confines of the United States. We have suffered quietly, and our grief has not been much known. It has been concealed from the world to a very great extent. The anguish and misery that have been inflicted upon families have been borne silently.

We have passed through very serious trials, but I believe with all my heart that there is a brighter day dawning upon Zion.

I would like to refer to the remarks made by President Woodruff this morning. He said that a short time ago there were no Apostles upon this stand. I do not know how you felt at that time—I had not the privilege of being and meeting with you; but I know how I and the brethren felt who were deprived of that opportunity. This is changed; glory be to God every day! We have freedom, and we can meet with you and speak to you, and give you counsels as the Lord requires of us. We can entreat you so to live as to have a testimony in your hearts concerning this.

I wish to allude to another point; I mentioned it yesterday. Some have said to us they believed that if we had taken the course Daniel did when he was put in the lions' den, and the three Hebrew children when put in the fiery furnace, perhaps it would have been more heroic and more consistent with our profession as Latter-day Saints. A person looking at this superficially might think there was something in the spirit of it. I have no earthly doubt that if President Woodruff had been required to go into the lions' den or into the fiery furnace, or to do anything else in the way of sacrificing his life in order to save this people, he would have done it.

I have not a shadow of a doubt that President Taylor would have done the same. All of us knew his courage and firmness. I will not speak of myself, but I do not believe there is one of these men holding the Apostleship who would not gladly, had it been God's will and the sacrifice would have sufficed, have given up his life to save this people. The three Hebrew children, in taking the course they did, involved only their own lives; their action did not involve the lives, liberties, and future of a great people. Therefore you can see that the analogy between their case and ours is not a complete one.

When Daniel went into the lions' den, he himself was the sufferer; it was his own life only that was jeopardized. But suppose, just for a second, that the leaders of this people had said, "We will stand and resist this; we will carry out this command of God in the face of the whole world!" What would have been the effect? Why, it would have involved this entire people, every member of this Church, every man and child in it. And how many are there who would have obeyed that doctrine and shown their faith? How many would perhaps have said, "You have no right to drag us into this—to involve us and our lives and our future, and everything that we have on earth, in a sacrifice which only you yourselves are concerned in." Can you not see the difference between the three cases I have quoted? It is as plain as it can be.

God guided those men of old to do as they did. God has guided His Church until now; He guided us to do what we have done, and in the history of His dealings with the children of men it will be recorded that we have made as great or greater sacrifices than any people that ever lived.

[TO BE CONTINUED.]

CONFERENCE OF THE IRISH SAINTS.

THE semi-annual meeting of the Saints in the Irish Conference was held on Sunday June 28, 1891, in Dixon's Hall, Independent Street, Belfast.

There were present: Apostle Brigham Young, President of the European Mission; Elder Aaron Jackson of the Scottish Conference; Elder J. H. Clarke of the Leeds Conference; and Elder Wm. O'Neil, President of, and Wm. J. Critchlow, Robt. G. Frazer, Charles McCarty, Jos. S. Douglas, James S. Stapley, Joseph S. Lindsay and James McMahon, Traveling Elders in the Irish Conference.

11:30 a.m. After singing, prayer and the administration of the Sacrament, the morning meeting was addressed by Elder Stapley, who spoke upon the first principles of the Gospel, viz: Faith, Repentance, Baptism by immersion for the remission of sins, and the laying on of hands to bestow the Holy Ghost. He said these principles were publicly taught by Christ and His Apostles, but after their time men transgressed the laws of God, changed His ordinances and broke the everlasting covenant. By so doing they brought upon themselves spiritual darkness, so that for the past eighteen centuries they were carried about by every wind of doctrine. A dispensation of the Gospel had again been committed to man, God having in these days spoken from heaven.

Elder Douglas was the next speaker. He dwelt at some length upon the personality of God. The world, he regretted to say, are not generally worshiping the God of the Bible, since they deny that He has either body, parts or passions—the God of the Bible, of Abraham, Isaac and Jacob, possessing all these. Elder Douglas quoted from the scriptures to prove that man is in the form of God, who possesses a fulness of wisdom, power, holiness, goodness and truth, and is the rewarder of all those who diligently seek Him.

Elder McCarty discoursed upon the character of the Latter-day Saints. He had lived upwards of fourteen years in their midst before he became united with them. During this time he had been most careful in observing their walk and conversation, and could truthfully say they possessed the graces mentioned in their articles of faith, and were honest, true, chaste, benevolent and virtuous, and sought to do good to all men. The speaker concluded by bearing a faithful testimony to the truth of the Gospel as restored through the Prophet Joseph Smith.

President O'Neil briefly dwelt upon the organization of the Church, showing that it possessed all the inspired officers necessary to bring the people to a unity of the faith, and to the measure of the stature of the fulness of Christ. He knew Joseph Smith to be a Prophet of God.

President Young followed, speaking upon the deplorable condition of society at the present time—especially in such large centres as London, Birmingham, Manchester and Liverpool, where thousands procure their living by violating the laws of God. Surely the Lord would not hold a people guiltless who practiced such iniquity. The speaker then spoke of the atonement of Christ, who so loved mankind that He came to earth and offered Himself a sacrifice for their sins. By so doing He had satisfied

the demands of justice, which had a claim upon the creature through the fall of our first parents. President Young exhorted all present to so order their lives before God that they might be made partakers of the benefits of the atonement.

Elder Jackson enumerated many of the blessings to be received through obedience to the Gospel. Christ brought salvation to all who followed Him.

Benediction by Elder McMahon.

6:30 p.m. The meeting was addressed by Elders Critchlow, Clark, and O'Neil, and President Young, who instructed the people upon the principles of the Gospel, and the necessity of obedience thereto.

The Church authorities were presented, and were sustained by the unanimous vote of the Saints.

The statistical report for the half-year ending May 31 showed that there are in the Conference: 6 Seventies, 1 High Priest, 4 local Elders, 1 Priest, 3 Teachers, 2 Deacons, and 51 members; total officers and members, 68; members emigrated, 5; children blessed, 4.

Labors reported during the past six months: Hall, cottage, and open-air meetings held, 144; tracts distributed, 20,655; Church books sold, loaned, and given away, 123.

Conference adjourned.

Priesthood meetings were held on Saturday evening and Monday morning, in the conference house, 90 Thorndyke street, when reports were presented and general instructions given.

WM. A. MORTON, *Clerk.*

FACTS AND EVENTS.

On July 7, four murderers were executed by electricity in New York. Death was instantaneous.

On July 5, Hannibal Hamlin, an ex-vice-president of the United States, died, aged eighty-two years.

A cyclone at Baton Rouge, Louisiana, July 6, killed ten persons, wounded thirty, and destroyed considerable property.

By the explosion of a gun on board a British man of war at the Australian station, on July 6, six men were killed and twelve injured.

A cyclone visited the Pueste district, Germany, on July 7. Twenty-one persons were killed, thirty-four hurt, and thirty others are missing.

A cloudburst at Ekaterinoslaw, Russia, on July 5, swept away one hundred and fifty houses, and drowned many people. Sixty-nine bodies have been recovered.

On July 4, near Charleston, Virginia, a railway bridge collapsed, and two passenger coaches of a train crossing at the time were precipitated thirty feet. Fourteen persons were killed and forty-five injured.

Mr. Blaine, American Secretary of State, is still reported as being ill from his late attack of influenza. It is not likely that he will ever fully recover, while his death is an event that may be looked for at almost any time.

At Ravenna, Indiana, on July 3, a collision occurred on the Erie railway, in which twenty passengers were killed and thirty-eight injured. The coaches became ignited, and several persons perished in the flames.

On June 23, at Boise City, Idaho, a Chinaman went up to Louis Alto, an eight year old boy, and without provocation shot him in the stomach. The boy died in a few minutes. The Chinaman escaped, but is likely to be captured.

Professors Halm and Bergmann, of Berlin, have caused an outburst of indignation in that city by boasting that they have succeeded in planting the seeds of cancer in healthy parts of the bodies of cancer patients, and the popular resentment is the more acute in consequence of the explanatory observation that the patients were "only paupers."

The Polish newspapers publish accounts from Smolensk, in Russia, stating that all the Jews left that city during July 6 and 7, by order of the chief of police, who had placed before them the alternative of becoming Christians or emigrating. The Jews held a meeting, and asserted their faith. They then sold most of their property, and started for the frontier.

The anti-Christian riots still continued in China in the latter part of May. Mission houses were pillaged, churches burned, and other property destroyed. The foreigners succeeded in escaping the fury of the mob, which, being chagrined at not securing living victims, in one place dug the bodies from a cemetery, and piled the heads in a heap. English, French and American gunboats are engaged in protecting foreigners so far as possible.

A geological phenomenon of considerable importance has appeared in San Diego County, in the extreme south of California. It consists in the almost sudden formation of an inland sea. A trickling of water was observed to damp the ground around the Salton Salt Works, and now it has expanded into a lake ten miles square, and from three to eight feet deep. Then at Indian Wells, sixty miles south of Salton, another new sea, forty miles square and from three to five feet deep, has been formed. It appears possible that these bodies of water may unite, and form a lake fifty miles long and four hundred feet deep. Indian runners have been employed to go around the rising waters, and as they have failed to find any surface inlet, a boat has been provisioned for a week, and started to explore and try to discover the connection with the Colorado River, whence the water is believed to come, whether above ground or by a subterranean communication. The so-called Colorado Desert, lying to the east of the new lake, resembles the bed of a dead sea. It has an area of three thousand miles, and lies two hundred and seventy feet below the ocean level. Shells and other marine deposits abound. All efforts to make this desert fertile by irrigation have failed.

NEW ALBANY, Indiana, U. S. A., July 1.—A terrible outrage is reported from Leavenworth, Crawford County, in this state, the perpetrators shielding their identity under the "white cap" disguise. The affair took place on Sunday. William M'Guire and his step-daughter, eighteen years of age, were the victims. It was reported they were living together in adulterous relations, but no proof of this was extant. About ten o'clock in the morning twenty men masked in white hoods, with holes cut for their eyes and mouths, and armed with revolvers, went to the M'Guire homestead and broke in the door. Then they seized M'Guire, who is fifty years old, and his step-daughter, took them to the woods near by, and tied them to adjoining trees. The clothing of each victim was then stripped off to the hips, and the "white caps" began the work of switching them on their bare backs. This was continued by relays of men until the backs of the victims from the shoulders to the hips were literally flayed. The girl shrieked for mercy at every blow, but her appeal was unheeded, until she sank, as far as her bonds would allow, in a fainting condition. She had received over fifty blows, and her shoulders and back were fearfully lacerated. Mr. M'Guire received seventy-five lashes, and fainted as the last were given. After the whipping the "white caps" notified the victims that if they were found in Crawford County twenty days later they would be hanged. The outrage has created intense excitement, and is denounced with the greatest bitterness by the better class of people. M'Guire is a highly respected man. His step-daughter is engaged to a farmer's son in the neighborhood, and it is supposed that a rejected suitor instigated the outrage.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 13, 1891.

PAYING TITHING.

THE offering of tithes to the Lord is one of the doctrines of the Gospel, and as such is observed by the Latter-day Saints. It is a duty enjoined upon them by the Almighty, and it is proper that they should understand the necessity of its fulfilment, and the purposes for which tithes are required.

"The earth is the Lord's, and the fulness thereof." He has given to man the earth to dwell upon, and has furnished it with animals, vegetables, and all things necessary for his existence, comfort and happiness. These are ordained for the use and benefit of man; they belong to the Lord. So He has a claim, not only on a tenth of the contents and products of the earth, but the whole. The payment of a tithe is but an acknowledgment of His right as proprietor, and those who have any comprehension of the magnitude of His blessings on men, and who are possessed of a sense of gratitude, feel that a tithing is but a small interest for that which they enjoy.

Under the Mosaic dispensation the law of tithing was strictly enforced. Among the commandments given to Moses at Mount Sinai, for the children of Israel, was one that they should be tithed of all their produce. At a later date in the history of the Hebrews, the Lord, through the Prophet Malachi, says that the payment of tithes is one of His ordinances, and denounces as robbery the neglect of the people to pay them into His storehouse. By withholding the required tenth they defrauded and robbed the Lord, and for this they were cursed. He called upon them to return to Him, and promised that if they did so and observed this ordinance, He would open the windows of heaven and pour out blessings on them; the devourer should be rebuked for their sakes, that he should not destroy the fruits of the ground; the vine should not cast its fruit before the time; all nations should call them blessed, and they should be a delightsome land. These were some of the benefits that were to follow obedience to this law.

The obligations of this ordinance were not confined to the Mosaic dispensation, nor during the period of control of the Aaronic Priesthood; for under the Priesthood of Melchisedek, that Priesthood which our Lord

held, and which He bestowed upon His disciples, the law was understood and practiced. Previous to the Mosaic dispensation, and under the same Priesthood as the Christian dispensation, Abraham paid tithes to Melchisedek, and was blessed by him. Whenever the Lord has had an authorized Priesthood upon the earth this law has been in effect, that the Saints might observe it and partake of the blessings that were the result.

The object to which the tithing is devoted is the establishment of Zion—the building of houses to the Lord and such other uses as are designated by the voice of revelation for the building up of the kingdom of God. Temples are to be reared, in which the ordinances of the Gospel can be administered for the salvation of the living and the dead, and instructions be given to prepare the Saints for a residence in the presence of God. The Lord "shall suddenly come to His Temple," in the last days, and His house is to be established in the tops of the mountains. The erection of these sacred edifices, and the carrying on of other works necessary to establish the foundations of Zion, cannot be done without the means necessary for their accomplishment. The funds are provided by the tithes of the Saints.

The payment of these tithes is voluntary; that is, a person has his agency to receive or reject the law. If those who have taken upon themselves the covenant of the Gospel keep the commandments of God, blessings and not cursings will attend them; if they do not heed His laws, an opposite result will follow.

For the liquidation of expenses that are to met by the tithes, it would not do to leave to the generosity of the people the proportion of their means which should be contributed. Some would give liberally, while others would be controlled by selfish motives, and thus an inequality would be caused by a difference in disposition. Such a rule would be unjust, not being based upon the ability of the individual to impart of his substance.

Man, therefore, is not made the judge of the proportion that is required by the Lord; he is not the framer of the law. The finite mind is not to prescribe the rules which shall govern the Infinite, for such a procedure would destroy the control of the Almighty, and be subversive of the principles of truth. The Lord gives the law; He sets the bounds and declares what is the true principle or doctrine. Man may obey or disregard the divine word, and abides the consequences of his choice. The Almighty has said that He requires a tenth, and the law is made to apply equally to all.

The rule to-day is the same that was enforced anciently under the same conditions; if there had been a departure from principle it would not have been proper. With the restoration of the Gospel in this age came the command to the Saints to pay one-tenth of their interest annually as a tithing, for the purposes named. The Saints are exhorted by the Lord to remember the poor, and to consecrate of their properties for their support. He says, "Behold, now it is called to-day, and verily it is a day of sacrifice, and a day of tithing for my people," and informs us that He has tithed His Saints "to prepare them against the day of vengeance and burning."

That the blessings of heaven have been poured out upon the Latter-day

Saints because of their observance of this law, is beyond dispute. It is conclusively shown by the prosperity which attends them in their gathering places. They are called by the nations blessed in their material affairs; for that land which was a desert when they first occupied it, has indeed blossomed as the rose and become choice above other lands, through the fulfilment of the promises of the Lord to a people who have kept the law. There are some numbered with the Church, however, who do not seem to realize the necessity of practicing this principle. They appear not to think that salvation in any way depends upon it, but that it is an unimportant or unnecessary ordinance. To those who are in this position, or who have not learned the necessity of conforming to this and other ordinances of the Gospel, the following, from the writings of President George Q. Cannon, may afford food for meditation:

Reflect upon this, ye Saints: if you are not willing to pay your tithing, to gather with the people of God, to receive and obey every principle and ordinance which He has instituted, you are not willing to keep His commandments, (for He has revealed and commanded these things,) and, therefore, you cannot partake of the Sacrament; you are unworthy of it, as in partaking of that ordinance you witness unto God, the Eternal Father, that you are willing to always remember Jesus, and keep His commandments which He has given you. No Elder would be justified in administering it unto you under such circumstances. And if you cannot partake of the Sacrament, whose are ye?—you cannot be Christ's, neither will you be His at His appearing upon the earth.

This, like all other doctrines of the Gospel, is worthy the most serious consideration of the Saints, that they may know its purpose, understand the necessity of keeping its conditions, and render intelligent obedience to it. There is no member of the Church that is exempt from its provisions or excluded from its benefits when he observes it. All who earn, all who receive of an increase of this world's goods, are under the law of tithing, paid voluntarily—a free will offering to the Lord. Those who comply with it are to receive blessings from the opened windows of heaven. Are there any who are worthy to be called Saints who have not sufficient confidence in the word of God to trust Him in respect to this ordinance? Surely all those who have faith in Him, who are true believers in Christ Jesus, are willing to pursue a course to prove that where men honor the Lord He never fails in fulfilling His promises.

J. H. A.

ADDRESS CHANGED.—The address of the Welsh Conference has been changed to No. 188 Cathays Terrace, Cathays, Cardiff.

ARRIVALS.—The Guion steamship *Alaska* arrived in Liverpool on Sunday, July 5, having on board Elder Seymour B. Young, Jr., of Salt Lake City, who is to labor as a missionary in the British Mission, and Mrs. M. A. T. Young and John B. Hawkins and wife, of Salt Lake City, on a visit to Great Britain.

RELEASES AND APPOINTMENTS.—Elder Wm. J. Critchlow is honorably released from his labors as Traveling Elder in the Irish Conference, to return home.

Elder Edwin Goble is honorably released from his labors as Traveling Elder in the Liverpool Conference, to return home. The sickness of his family, and the circumstances surrounding them, require Elder Goble's return at the present time.

Elder Aaron Jackson is released from laboring in the Scottish Conference, and is appointed to labor as Traveling Elder in the Newcastle Conference.

Elder Seymour B. Young, Jr. is appointed to labor as Traveling Elder in the Cheltenham Conference.

OLD FOLKS' DAY, 1891.

THERE is no annual recreation in Utah more popular than the Old Folks' excursion. It originated in the spirit of pure charity and sincere respect for the aged. It has grown in public interest and has become one of the institutions of Mormon social life. Making no distinctions on account of race, religion, politics or nationality, it is thoroughly cosmopolitan and humanitarian. The purpose in view is the happiness and encouragement of men and women who are nearing the line of the future life.

Thursday, June 18, was fixed upon as Old Folks' day for 1891, and Springville, Utah County, as the spot for the outing. The Rio Grande Western had generously proffered free transportation, the Springville people tendered free entertainment for the company, and the street car lines agreed to carry them to and from the depot without charge. The benevolent public also were liberal in donations, and the committee were cheered in their labor of love by the hearty co-operation of all whose aid was invited.

The morning was delightful. A few white clouds gave to the deep blue of the sky a lovelier hue, and the air was clear and bracing, while the sunbeams chased away the faintest traces of cold. The old people were seated in the train without fuss or hurry, and a little after 8 o'clock fourteen coaches and a baggage car were pulled out of the depot by engine 143, an immense locomotive decked with the stars and stripes. The cars were first class, the road-bed smooth, the train hands courteous, and the company in splendid spirits. Aged passengers were taken up at the stations south of the city as far as Draper, but no further stop was made until Provo was reached.

There were on the train 515 persons between 70 and 80 years—235 men, 280 women; 75 between 80 and 90—42 men and 33 women; and 4 who were 90 and upwards—all men, viz.: Wm. Tucker, 90; W. Anderson, 92; Thos. Graham, 93, and J. B. Lewis, 95; total, 594—281 men and 313 women. There were the lame, the halt, the blind and the deaf, but very few, however, who were not in possession of all their faculties, and two or three persons of color. It was a merry company and the pleasure of the trip was heightened by interchange of courtesies, greetings of old acquaintances, renewal of former friendships, the distribution of genuine lemonade, cake and candy, and appropriate songs and glees from the Old Folks' choir, led by our old friend E. Beezley. One noticeable thing while traveling through the train

was the well-dressed and neat appearance of the old people, showing that they were well cared for, or able to care well for themselves. There were no signs of neglect in person or apparel.

When Springville was reached the train halted a little distance south of the depot, in front of Packard's Grove. There were crowds of children and grown people, a band of music and ringing cheers to greet the company. An archway formed of bunting and evergreens, with the words "Veterans Welcome," opened the way to the rear of the grove, where were the stand and refreshment tables. The old folks walked on a path covered with sweet new mown hay to chairs arranged in front of the stand. On the right of the path were drawn up in line over 200 young men and young ladies dressed in white and turkey red, with red, white and blue turbans on their heads and similar colored bands and rosettes on their arms. These were the waiters, and behind them were stretched long tables tastefully arranged, loaded with delicacies, adorned with flowers, and decorated with national flags.

The stand was soon occupied by Presidents Wilford Woodruff and George Q. Cannon, Presiding Bishop W. B. Preston, President Jacob Gates of the Seventies, the Presidency of Salt Lake Stake, President A. O. Smoot of Utah Stake, Bishop Nephi Packard of Springville, the Old Folks committee and choir, the Springville brass band, committee and choir, and a number of prominent ladies and gentlemen. A table was set, to which all press reporters were cordially invited. The stand was gaily adorned with streamers, mottoes, the stars and stripes, etc., and the fine trees overhead, swaying in the gentle breeze, made a grateful shelter and gave frequent glimpses of the lovely azure sky above. It was a glorious sight when the veterans were seated and the Springville brass band, dressed in handsome uniform, struck up a patriotic air.

Mr. Don C. Johnson conducted the exercises in excellent style. The Springville choir sang "Springville's song of welcome to the Veterans visiting us June 18th, 1891."

Prayer was offered by the chaplain, Bishop Packard.

Hon. F. C. Boyer then delivered a brief speech of welcome to the old folks of Salt Lake city and county, praising the originators of this movement, and congratulating all present at the harmony existing among them in putting away for the day all sectional strifes and differences of views. He read a poetic welcome written by Mrs. Lucretia H. Mower, a Springville septuagenarian.

President George Q. Cannon, being called upon to respond, said Old Folks' day was a red letter day in the lives of all who participated in its enjoyment. He was glad to see these appropriate manifestations of respect to the aged. Honoring old age was the test of the civilization of a people, an evidence of their advancement. He expressed his pleasure at seeing so many persons of opposite opinions putting aside their religious and political differences and meeting as citizens, and members of the great human family. He invoked upon them the blessings of heaven.

Mrs. Lillie Boyer Gleason sang, with much feeling, "Bring Back the Old Folks." An address to the Old Folks was then delivered by Mrs. G. E.

Anderson. This was followed by stirring music from the Springville brass band.

Brother George Goddard then made a brief speech and presented the oldest man present, Father J. B. Lewis of Salt Lake City, aged 95, who was given three rousing cheers.

"The Old Folks at Home," was charmingly rendered by Mrs. Agnes Olsen Thomas and the Old Folks' choir, and the company were dismissed for dinner.

Seated under the shadow of the trees, after Bishop Packard had returned thanks, they were waited upon by the handsome young men and pretty girls, who served up an abundance and variety of food, nicely cooked, with plenty of strawberries, sugar and cream. When all had partaken to full satisfaction, visitors of every age from all parts were invited to the tables, on which was enough and to spare for everybody. During the dinner dense clouds from the southwest rolled up rapidly and thunder rumbled overhead. But as the drift of the breeze was to the north, it was hoped no rain would fall on Springville. However, when the repast was over, a shower commenced to fall and most of the Old Folks went back to the train for shelter, waiting till the clouds rolled by and sunshine gladdened again the face of nature. Then they returned to the grove.

After music from the band, Moses Johnson humorously recited "The Old Timer."

W. C. Dunbar sang the "Old Folks' Welcome." George Goddard and the Old Folks' choir sang "Hard Times," and Bishop W. B. Preston made a brief speech.

Gifts were then distributed to aged Springville people by C. R. Savage, in his usual witty and happy style. He called in vain for an old lady over 90 who had not had a new bonnet for ten years, five years, or one year, then for one who had to go out washing for her living. So the present, a fine new bonnet, was awarded to Mrs. Lucretia H. Mower, the authoress of a poem read at the morning exercises. Philo Dibble, 85 years old, who was shot through the body in the early persecutions; Sarah Parrish, 80, Matilda Streeper, 77, and Hannah Shepherd, 73, invalids, and Anna E. Hafen, 75, were each given a nice arm chair. Dress patterns, fancy baskets and contents, chinaware, gloves, corsets, collars, ties, etc., etc., were given to the old ladies, and canes, slippers, etc., to the old gentlemen.

President Wilford Woodruff made a few remarks. He said in all his extensive travels he had never seen anything that impressed and pleased him better than this assembly of aged people. He thanked God that we were alive and had been strengthened to endure the vicissitudes through which we had passed and had been able to redeem this desert land and make it blossom as the rose. He expressed his approbation of these marks of respect for the aged, and invoked the blessings of God upon them.

Brother George Goddard sang "Maggie's by my Side," and made a few appropriate remarks.

Brother C. R. Savage delivered a feeling speech, expressing the gratitude of the committee and the guests for the handsome treatment received at the hands of the Springville people. He said Springville was the Old

Folks' banner town. The reception exceeded anything ever before tendered them. Old people were passing away, but more people were getting old, and though five cars once fully sufficed to carry the company, now it took fifteen cars to accommodate them. He thanked everybody who had contributed to the enjoyment of the day.

The benediction was pronounced by Bishop Packard, and the company dispersed. No accident happened, nor did anything occur to disturb the general harmony that prevailed. The train returned safely with the company of honored veterans.—*Deseret News.*

UTAH AND GRAPE CULTURE.

THE following is taken from the Akron, Ohio, *Beacon and Republican* of May 29th:—Mr. David Lebcher, of Akron, extensively interested in the Kelly Island grape culture, and who has had wide experience in the cultivation of grapes, returned Saturday to his home at the corner of South Union and Forge streets, after a six months' trip through the West. While Mr. Lebcher visited many friends and relatives during his trip, the principal object was an examination of California methods in grape culture and a comparison with those followed in the Middle States. While absent he made a careful and critical examination of the soil and climate of Utah, with a view of forming an opinion as to the future of the grape industry in that Territory. Mr. Lebcher was to-day called upon by a reporter, and in regard to his trip said:

"I was very favorably impressed by the West and her marvelous growth, and especially with Utah. While in Salt Lake City I was the guest of my daughter, Mrs. Geo. Arbogast, and during my long stay there made an exhaustive examination of the resources and possibilities of the Territory. Salt Lake City is a delightful city of 50,000 inhabitants, and bids fair in five years to treble its population. Capital and brains are working great transformation in that old time city of the Mormons. Blocks are yearly going up, which in some instances cost $1,000,000. The great Mormon Temple, now in process of erection, will undoubtedly be the wonder of the West. It has already cost $4,000,000 and will cost much more by the time it is completed. The present tortoise shaped Tabernacle, in which the Mormon Church worships, is an immense structure and is crowded every Sunday.

"If you ever had an idea that Utah is a barren waste of sand, get rid of it at once, for it is one of the most fertile spots of the earth. In mineral wealth it is inferior to no State in the Union. I visited its immense silver mines and was astonished at the magnitude of their product. A large portion of its soil is suitable for cultivation, and the magnificent system of irrigation makes it nearly all tillable. But it is especially adapted to the growth of fruit, and in that line will rapidly advance to the front. The bench lands are perfectly adapted to the growth of fruits of the temperate zone, and especially for the culture of grapes. Moreover, grapes require no irrigation. In fact, to a certain limit, the drier the better, and in this

climate our great struggle is to prevent grapes from rotting on account of wet weather. The soil is very rich, and I predict that in a few years the immense stretches covered at present with sagebrush will abound in fertile vineyards. The climate is pleasant, the winters mild, and the summers for the most part delightful. The rainy season is now about over and the dry season will last till fall, giving grapes a magnificent opportunity to ripen. It is equally true, however, that the climate will not develop the more delicate and tropical varieties of California grapes, but for the hardier grapes the climate and surroundings could not be better. They are, of course, nearer the East than the California grape growers, and would have an immense advantage there, while they could command the whole trade of the Northwest, where grapes cannot be grown to advantage.

"After my stay in Utah I went through the grape growing section of California. The grape crop is in fine condition and if no accident happens the yield will be immense. Surely California has the secret of grape culture on a large scale. All through the West, wherever I went, I found the spring backward. The season is about four weeks behind, and will have to hurry in order to catch up."

UTAH NEWS.

(Summarized from Territorial papers.)

The Rio Grande Western railway is to be completed to Salina, Sevier County, by July 15.

On June 25, the new building of the Orphans' Home and Day Nursery was dedicated in Salt Lake City.

A bank is to be established at Lehi, Utah County, by Francis Armstrong, Thos. W. Jennings, Thos. R. Cutler and others.

On June 22, Mary La Fitts commenced suit in the district court at Salt Lake, against Wm. S. Harkness, for $25,000 damages for breach of promise to marry.

John M. Young, city marshal of Salt Lake, has been sued by W. R. Read, O. F. Arnold, Jr., and three others, for $5000 damages each for illegal arrest, in the trouble growing out of a dispute between two street railway companies.

On the morning of June 24, the Reform School at Ogden was nearly destroyed by fire. The loss will be $30,000. None of the inmates were injured. The military academy building is being used as a reform school till the structure can be rebuilt.

Five of the members of the Salt Lake City council, whose offices were usurped by anti-"Mormon" candidates, have been installed in their offices by the courts. The place of the sixth is vacant, as he is absent in Mexico, engaged in constructing the new railway there.

Over two hundred young ladies and gentlemen are enrolled as members of the Tabernacle Choir training school in Salt Lake City. The organization is an adjunct to the choir. Prof. Stephens has also started a juvenile choir, which is composed of upwards of two hundred children between eight and fourteen years of age.

About 1 o'clock on the morning of June 24, in Salt Lake City, the Rapid Transit railway company began laying rails along the track of the Salt Lake railway company. As soon as the officers of the latter road became aware of the fact, they sent out men, and the police had to be called on to prevent a conflict. There was some disturbance, and great excitement. The action of the Rapid Transit officers was regarded as an outrage, and the district court issued an injunction against them proceeding farther.